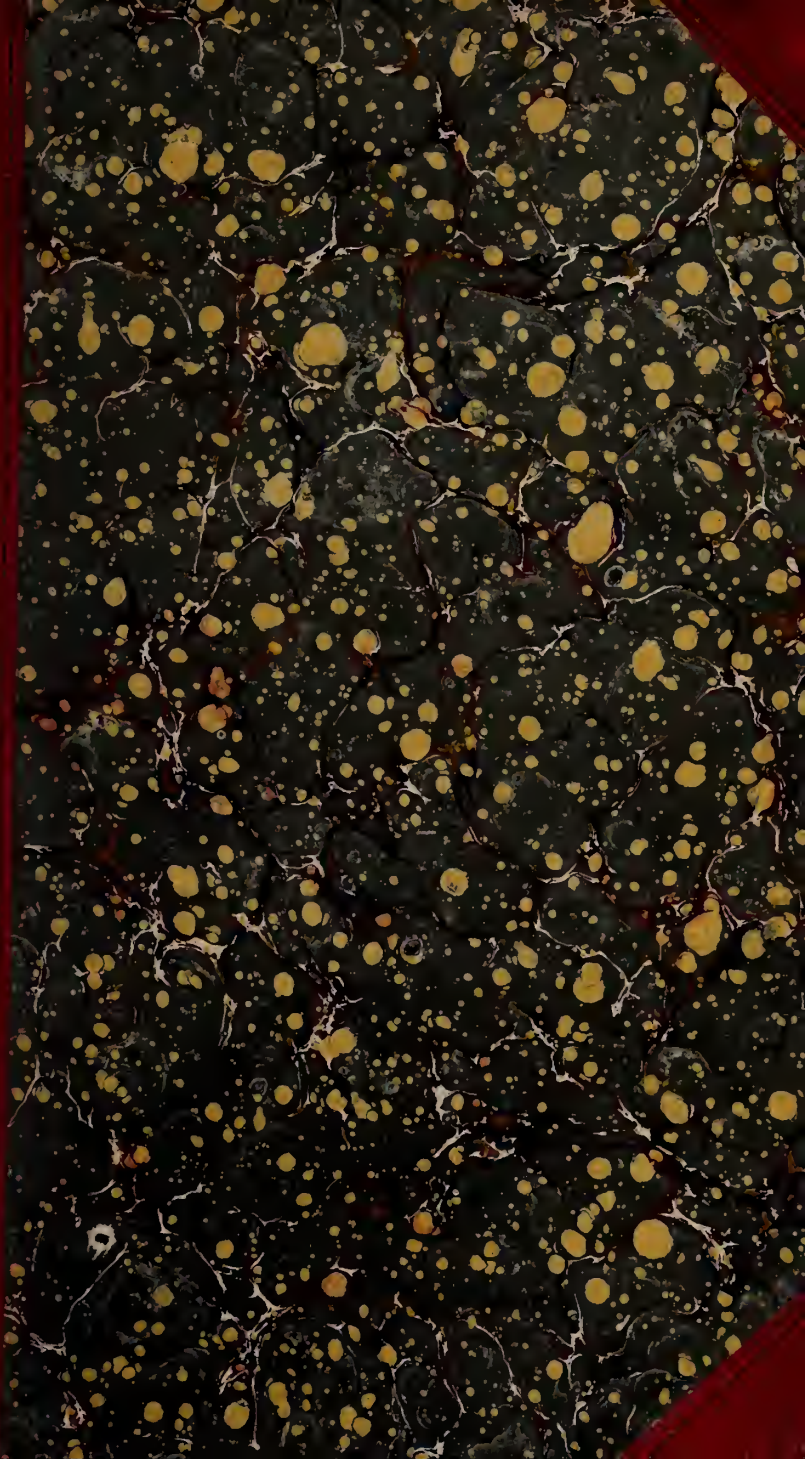

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VOLUME IX.

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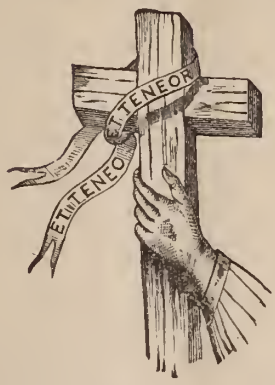
Woman's Work for Woman.



Vol. IX. OCTOBER, 1879. No. 10.

Abroad.

PERSIA.

The old kingdom of Persia claims our special thought and prayer this month. We can never forget that it is *old*, whether we look upon its crumbling cities or read the history of its descent from the ancient splendor of Bible times to the degradation of the present. Persia, unlike most other countries, in drifting down through the centuries, has preserved intact its national life and characteristics. Its history is not devoid of those wars and commotions which have agitated other lands, but they have not been the stepping-stones to more liberal ideas and a higher civilization, such as have placed many of the Western nations among the enlightened people of the globe. It is difficult for us to realize that France is the Gaul of a few centuries ago, but Persia in this age is perhaps as purely Persian as it was in the days of Ahasuerus and Esther.

But there are better things in store for this old land. The religion of Christ alone can infuse new life and vigor into its corrupted mass, and already is the leaven working there. God has a chosen

people in Persia to-day, few indeed in number compared with the thousands who are "without God and without hope," but the number is slowly increasing, year by year, and the time will come when Persia will be one of those "kingdoms of this world" which the "great voices in heaven" shall proclaim "are become the kingdoms of our Lord, and of His Christ!" Before this blessed time shall come, how much labor and prayer and giving there must be for Persia! But *then*, what a world of happiness will be in the thought that *we* were permitted to have some share, however small, in its redemption!

Persia is a land full of interest, viewed from any one of many standpoints. Its physical peculiarities, even, have attracted many to visit its isolated territory. Its "immense sunny plains, surrounded by stern ranges of naked mountains like vast enclosed gardens," where the atmosphere is so clear that objects are visible four times as far away as they are here, and where celestial bodies are seen which would require a telescope to make them visible here, must have been grand places for the old astronomers, though wearisome to the eye of the modern traveller. Then we are told of part of the land "physically so fair as to be almost fairy, abounding in luxuriant fields, orchards and vineyards, and smiling with tasteful gardens of brilliant and fragrant flowers, studded with gurgling fountains and shady arbors, and vocal with the notes of warbling nightingales and other musical birds."

Of the abodes of the people, the picture is not a pleasing one. A Persian town has a particularly uninviting appearance. The houses, built of mud, do not differ in color from the earth in which they stand, and from their irregular construction, when seen from an elevated place, resemble inequalities in its surface rather than human dwellings. Those of the great, even, seldom exceed one story. "The house of a Nestorian peasant consists of a single apartment, built round with walls of earth and with earthen floor, while the roof is a mass of the same material supported by beams and pillars. The *tandour*, or oven, is a deep hole in the centre, where all cooking is done with dried manure for fuel. The acrid smoke fairly glistens on the wall. A hole above answers for chim-

ney and window. In this one room all work, eat and sleep, usually three or four generations under a patriarchal system."

And what of the people? Dr. Justin Perkins, in his *Missionary Life in Persia*, tells us that "truly the inhabitants of Persia are vile; not, however, externally and to general observation. On the contrary, the modern dwellers of Persia, the direct descendants of the ancient Medes and Persians, are naturally among the noblest specimens of the human race, manly and athletic, of full medium stature, fine forms, regular Caucasian features and good complexions. They are also an intellectual people, lively, imaginative, social, fond of discussion, and exceedingly shrewd and discriminating in their observation of men and of things, and the higher classes are a literary people. In manners so proverbially courteous are they, even to fastidious punctiliousness, as, with much reason, to be designated 'the French of Asia.' . . . . Politeness with them is generally a cloak for studied intrigue and deception. Falsehood seems so much more congenial to them than truth, that lying is not only common, but habitual, often even when there seems to exist no motive for it, where the truth would better serve the purpose to be gained."

The Nestorians, that remnant of the oldest Christian sect, are not inferior to the Persian Mohammedans in either physical or intellectual endowment. They are of Shemitic descent, as their language (Syriac) and other peculiarities prove. Among them "man is the tyrant and woman the drudge of all, doing the hardest work without sympathy or love, in the midst of frequent brawls, expecting beatings, and ready, when the opportunity offers, to return bitter oaths and revilings." This is true also of the poor Mohammedans, and the picture, although different, is not less revolting than that of the life of woman in the harems of the rich.

Such is the land where so many of our representatives are performing their life-work, and such the people whom, by God's grace, they are endeavoring to lead to the truth. The history of mission work in Persia from the time when Henry Martyn went there in 1811 to the present, has been singularly interesting and instructive. Perhaps in no other mission have the direct results of earnest work

and fervent prayer been more apparent than in this one. Since the first ingathering in 1845, again and again have the hearts of the laborers been cheered by the wonderful revivals that have taken place there. Dr. Shedd writes, in his Sketch of the Persia Mission, "Thus far, no year has passed without some portion of the field being blessed. Some of these times of refreshing, during the last few years, have been of thrilling and pervading influence, reaching large congregations, for weeks at a time." Not the least of these "times of refreshing" occurred during the past year, when whole villages were roused to the need of salvation, and native women banded themselves together for systematic effort among their countrywomen. Of this, accounts have been given in *Woman's Work* during the year. Surely there is very much to encourage us in what has already been done in Persia, but far more to stimulate us to greater effort, and prayer that will take no denial, in the future!

OUR MISSION STATIONS.

Oroomiah, our principal station in Persia, is in the plain of Oroomiah, which lies between the lake of the same name and the Koordish Mountains on the west. The lake "is an inland sea, with no outlet, with water so intensely salt that no fish live in it, and so dense that, like the Dead Sea, a man's body does not sink, but floats. The basin of the Oroomiah lake is a splendid region of country—the garden of Persia—well watered, with climate and soil excelled by few places on the globe. It produces in perfection almost every product of the temperate zone." Oroomiah was the home of Zoroaster, the founder of the ancient system of fire-worshippers in Persia.

Our missionaries at this station are Rev. Messrs. B. Labaree, Jr., J. H. Shedd, D.D., J. M. Oldfather, J. P. Cochran and W. L. Whipple (now in this country) and their wives; Misses N. J. Dean and M. K. Van Duzee. Of this band, Mesdames Labaree, Shedd, Oldfather and Whipple represent the Woman's Foreign Missionary Society.

At Seir, about six miles west from Oroomiah, on the mountains, Mrs. D. P. Cochran is laboring.

At Teheran, the capital of Persia, are Rev. Messrs. James Bassett and J. L. Potter and their wives, and Misses S. J. Bassett and Anna Schenck; Mrs. Potter and Miss Schenck being under the care of our Society.

At Tabriz, on the east of Lake Oroomiah, the great commercial capital of that part of Persia, are Rev. Messrs. P. Z. Easton, S. L. Ward and their wives; Rev. John N. Wright, Mrs. L. C. Van Hook, Misses Mary Jewett and Annie E. Poage. Mrs. Easton is our representative at that point.

The following contributions from some of the members of the Mission, dated May 30, will be read with interest:

THE OROOMIAH FEMALE SEMINARY

closed its term of seven months on May 17. The examinations were in Syriac, Turkish, Persian and English. The select class in English showed careful training and accurate knowledge. The classes in Syriac, in mathematics and geography did well, especially so the class in Scripture geography and history. The Bible is the classic here. The Turkish class of eight little Moslem girls excited much interest. They are the first fruits of female education for Mussulman girls in this part of Persia. If the ecclesiastics do not take fright, the prospect is good for a larger number of such girls.

The singing and the compositions and the perfect order added much to the occasion, and the parents and native friends present, including the governor of the Christian population of the province, were much pleased. Could some of the good women of America have been present, they would have seen many pleasing evidences of good done, intellectually and spiritually. Nearly all the forty pupils profess an interest in Christ. S.

YOUNG MEN'S SEMINARY BUILDING.

The ladies who contributed to the erection of the new seminary for young men will be glad to have us report progress. The grounds were purchased in February for 900 *tomans*, nearly $1800. They lie more than a mile from the city gate towards the mountains, and have an abundance of pure air and water. They cover about fifteen acres, half of which is a garden with beautiful fruit and shade trees. About five acres are being enclosed by a strong wall for security, and within the buildings are going up—a dwelling-house and the seminary. Room is left for a hospital and other dwellings which we hope soon to see built.

Since February the plans of the grounds and buildings have been drawn and adopted. Brick, lumber, stone, plaster and other

material have been purchased, and since the first of April the workmen have been at work. The buildings are faced on all the outside walls with burnt brick, the rest of the walls are of sun-dried brick. These burnt brick will add greatly to the durability and beauty of the structure, and we are specially thankful to the children who have contributed them. S.

THE MOUNTAIN NESTORIANS.

The general report from the mountains is sad, there is so much ignorance and wretchedness and misrule. Grain is almost at famine prices, and multitudes have no bread, while the insecurity is such that the mountain tribes of Nestorians are unable to go to the plains with their caravans. A Turkish army is assembling at Jevlemerk to subdue the independent tribes, it is said. The soldiers are eating up the Christian villages in the vicinity and repeating some of the atrocities of Bulgaria. The poor mountain Nestorians, trusting to their patriarch and chiefs, and to the hope of English help, seem to be in a sad state, on the verge of ruin. But the Lord's work in some places is growing, and additions to the communion are reported in Hassan, Tkhoma, and in another village.

EDUCATION AMONG THE NESTORIANS.

Last year the schools heretofore under the care of the American Mission at Oroomiah were transferred to a board of Nestorians, the Mission also entrusting to them the school funds. This board consists of twelve members elected by the *knooshya*, or Reformed Synod, and two missionaries. The president is Malek Yonan, who is a leading man in the nation and takes a deep interest in the elevation of his people. The secretary, Mirza Ziga, is also general superintendent, and devotes much time and intelligent labor to the oversight of the schools. He reports a marked improvement in the order and progress this year over last.

The Board has under its care about seventy schools, with fourteen hundred pupils. A good proportion of these are well advanced in their studies, which embrace the common branches in modern Syriac, and for the higher classes ancient Syriac and Persian, and a few pupils in English.

Within two years past four schools of a higher grade have been established at central points, which are attended by boys from neighboring villages who provide their own board. Though in their infancy, these schools are highly appreciated and are attended at no little self-sacrifice.

The young men's seminary, partly academical and partly theological, has thirty-seven students, under the care of Dr. Cochran,

The Female Seminary has forty-four pupils, four of which are Mussulman girls. There are a few select schools for girls in some of the larger villages, and there is a demand for such schools.

The people have in some places much improved their school buildings. A new interest in education is awakening, and in some of the more enlightened villages nearly the whole school population is reached by the day and Sabbath schools. Several of the schools are supported wholly by local contributions, others partly so. Poverty and increasing civil oppression prevent their doing more in this direction, still the people raised 736 *tomans* in 1878 for the self-support of schools and churches.

The figures above do not include the new high school and ten other schools in Koordistan. The high school begun in Tkhoma is very popular and it fills a real want. The whole number under instruction through the agencies of the American Mission is over seventeen hundred pupils, in over eighty schools. This is an advance of 30 per cent. over last year.

MISSIONS IN INDIA.

VII.—THE RELIGIONS OF INDIA.

Before entering upon a particular account of the various systems of religion which prevail to a greater or less extent in India, it will be well to speak of them somewhat generally. These systems may be naturally divided into two classes, native and foreign—those which have belonged to India and its people for ages, and those which have been propagated by foreigners in India, in comparatively modern times. The former we propose to describe in these papers under the titles of Serpent or Devil-worship, Hindooism, and Buddhism. Under the latter head we shall speak of Islam and Christianity.

The most ancient religion known to have existed in India is Serpent or Devil-worship. It is a religion of fear and gross superstition. Evil spirits are worshipped, the votaries endeavoring to propitiate their favor, or rather to satisfy their malignity, by offerings and sacrifices. Some of the latter were bloody with human gore. Hindooism, or Brahminism, was brought into India, at a very remote period, by the Aryans, who came from the region of the Hindoo Kush. The conquered race, having, even in prehistoric times, adopted the religion of their conquerors, have been identified with them for ages. For this reason, we reckon Hindooism among the indigenous religions of India. Certainly, the Hindooism of the present day is entirely Indian. It retains scarcely a relic of the Aryan religion, beyond the *vedas* and its almost forgotten language.

Originally, Hindooism was a pure nature-worship, in which the works of God, as the visible heavens, the planets and original elements of nature, fire, air, water, &c., were clothed with His attributes, and thus regarded as divinities, capable of bestowing blessings upon mankind, and of visiting those with dire calamities who should refuse to render homage to them.

The character of this religion has, however, been completely changed. This was due, in a great measure, to the degrading influences belonging to every system of idolatry. "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." But much of the present great variety of religious rites and superstitions is due to the influence of the religious systems of the servile race which were incorporated with the religion of the conquerors, and thus absorbed into the great Brahminical hierarchy. The Hindoo religion of to-day is, as to its outward form and popular creed, a polytheism, boasting of 330,000,000 gods. Yet, as we shall see, it is bound together by systems of philosophy the most subtle, defended and propagated by profound works on theology and philosophy, forming an extensive literature, and upheld by a system of caste and priestcraft the most perfect on the face of the earth.

Buddhism owes its origin to Brahminism. Many of the essential features of Hindoo philosophy are clearly reflected in the system taught by Buddha. Yet Buddhism was a serious heresy. It threatened the stability of the Brahmin hierarchy, and especially of the caste system. For this reason it aroused the power of the Brahmins, who succeeded in expelling it from the borders of India. Accordingly, little trace of it is found in India, excepting British Burmah and Ceylon. The ruins of its monasteries, temples, and sacred caves still attest the power it once boasted in the land of the *vedas*. Sikhism, which prevails in the Punjab, is also an offshoot from Hindooism, and will be noticed as such.

The foreign religions of Mohammed and Jesus have undertaken to overthrow these hoary systems, and to establish themselves in their stead. The former, notwithstanding boasted revival and missionary zeal, may be considered as having failed. Both Mohammedanism and the native religions of India are fast crumbling before the onward progress of Christianity. In the following articles we shall endeavor to establish this conclusion.

PADRI SAHIB.

IF our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord.—*F. W. Faber.*

NEWS FROM THE FIELD.

Miss Dickson, Dakota Ter.

July 25, 1879.

Did I ever tell you about Harriet ——? For over twenty years she has been paralyzed in her lower limbs, and, to some extent, in her arms. She is one of the happiest Christians you would find anywhere, always seeing the good hand of the Lord in all her afflictions. Every Sabbath afternoon I have a Bible lesson in English in her room, and she is always very much pleased. She says it helps her much, and gives her food for thought.

Several came to my afternoon class for the women a few times; but they soon grew tired of it. You know they have never been accustomed to do anything which they do not care to do, and their desire for knowledge is not great enough to induce them to take the trouble to acquire it. I trust the Lord will make me patient with these poor benighted ones, and that I may do my whole duty and leave results with Him. . . .

I am looking forward to next winter with hope. After much thought and prayer, I have selected two girls to take with me. The lumber for the house arrived two weeks ago, and they will begin to build soon. The room will be 18 by 20 feet, with an unfinished attic. This can be finished at very little expense, and will make a very nice sleeping-room for the girls, if it is thought best for me to take two or three more another winter. I expect to begin school here the 1st of September, and teach one month; then leave Miss Aungie in charge and go to the woods. So, you see, it will be about the 1st of October before I am settled, ready to receive a call from you in my forest home. I know your prayers will follow me there, and the thought of that strengthens me.

Dear Father Williamson is resting, after so many years of toil. We do thank God for the grand life that he lived here, and I feel sure that many Dakotas welcomed him as he crossed over to the other side. . . . Oh, if the young men could be brought to realize the pressing need of the gospel among the Indians, some would surely be found to respond to the call for more laborers! I had not thought much about the Indians being *heathen* until I came here. They can only be fully known by living among them. I am learning something about them all the time. Their customs and belief are very peculiar.

Miss Walker, Gaboon, Africa.

I went to a woman's meeting with Miss Jones this afternoon, at the town of Eluma. Owanga, the matron, could not go, and I felt

like going out, so left all to her care. As soon as we entered the town the people came out "to salute the white women." My usual flock of children came to see me. We went to the house of one of the Christian women, Paiya by name. She is the head wife of a trader and influential man, so we had a nice room and chairs. There were twenty-two in attendance, which was considered a good number. Miss Jones says, when she first came here this was one of the most discouraging places. She has been there when all would be drunk, and not a person in a condition to come to meeting. Bessie, our Bible-reader, led the meeting, and the time was fully occupied in prayer. As we came home we met many people, and were accompanied on the way by our friends. The people have many polite ways that are pleasing; for instance, if a woman comes here to see Owanga or any of the girls, they must accompany her a little way when she leaves the house. It is called *jira*, literally meaning "pour out." So, all along the way we were *jiraed*. It would be most impolite to neglect this among themselves, but they do not expect it from us. When I came home my little ones were out watching for me, and gave a welcome salutation, calling me *Ngiaingango* (little mother).

Miss Craig, Dehra, India.

June 30.

We have had a very trying hot season this year; but the rains have now begun, and the fiery heat of May is over. There has been a great deal of sickness at this station—cholera, measles and small-pox; but our school has been mercifully preserved. We have had no sickness at all, except slight fever and a few sore eyes. Our school is full to overflowing; eight more came in this month, and others have applied for admission.

Mrs. C. B. Newton, Lahore, India.

I wish some of the churches which contribute little or nothing could pay a visit *en masse* to some of our mission stations, and see just what is being done with the money sent, the sick who are ministered to, the ignorant who are taught, and the poor who have the gospel preached to them. Or, perhaps, it would be more stimulating to zeal and liberality to look upon the vast multitudes without, who are yet untouched, many of whom might be reached with larger means at our disposal. There has been more than ordinary interest manifested this season at the preaching places. . . . What a blessed legacy the writings of Miss Havergal are to the Church, and how sweet the thought that they will go on teaching and preaching long after she has left the Church militant!

Mrs. W. W. Eddy, Beirut, Syria.

The heat being so excessive as not to admit of travelling in the daytime, I went to Sidon at night. By the light of the moon, on my donkey I wended my way along the seashore, and over the promontories which lie between Beirut and Sidon, and entered the old city which was my home for so many years. Riding up to the door at six in the morning, the fatigue of the way was forgotten in the greeting which welcomed me as I entered the loved seminary and was surrounded by children, teachers and pupils. It was well worth all it had cost me to be there once more. For what had I come? The closing exercises of the school were at hand, and I felt that I must be present—although this time as a spectator.

Monday afternoon, examination of the day-school. What a change! A few years since there were but two day-scholars; now, one hundred names grace the roll, while the average is eighty-four. Twenty-four of these are Christian girls, of good size, and advanced in their studies. They stood up and were questioned in geography, arithmetic, and Scripture, while their neat writing-books were laid open for inspection. One of the teachers in this department is from the city itself. Her friends have sent her regularly for eight years, notwithstanding the protestations of the Sisters of Charity, who endeavor to do all in their power to thwart our work. Through her influence her immediate family attend regularly the Protestant services. The younger Moslem and Jewish pupils counted for us, spelled their names in Arabic, and read in "Line upon Line." I saw specimens of their plain sewing, which would deserve a high rank at an industrial fair in America; it could not have been done more beautifully.

On Tuesday morning the boarding-pupils were gathered in their school-room. Many came in from the city and adjoining villages, although no special invitation had been given; and, glancing up, I saw some women on the roofs near by, looking down on this novel sight. I said to myself, "A position that many a one in our native land, interested in these girls, would gladly occupy to see and hear what these women were seeing and hearing." You would have been pleased with the neat personal appearance of the pupils, the shining out of the knowledge gained, in their countenances, of their prompt, ready answers, showing that they were learning to *think*—which has been the aim of instruction this year above that of all other years.

My heart was full of joy that day, and every day since, as I recall what I was permitted to see and hear; and because these facts will give joy to others as well as myself, therefore I have not

kept silence. But that which I know I do testify, that the profiting of those pupils appeared to all present at the late examination, and will appear to all who hereafter come in contact with them.

MISS CALDWELL, BANGKOK, SIAM,

in writing of the cordial reception of Ex-President Grant and party, by the King of Siam, says: "At all the audiences and entertainments, Mrs. Grant was on a perfect equality with her husband, and, receiving his respect, she commanded that of the King and nobility. What a sight this was for young Siam! We thanked God heartily for Mrs. Grant's presence, and we know that the impression will not soon fade from the minds of those who here sit in high places. With renewed importunity, let us take up the oft-repeated prayer that soon these Eastern harems may be thrown open and purified, and that women here may be as free and untrammelled as they are in happy, Christian America! . . . Our afternoon Sabbath-school is in a very hopeful condition. Our prayers for it are beginning to be answered. The chapel being near the road, the music attracts the people, especially the children. . . . On Tuesday evening of last week we organized a weekly prayer-meeting for the native Christians at this station. Last evening we met, and the Spirit was with us. I could not understand much of the service; but I felt His presence. This has been a blessed month to me; surely the prayers of God's people are being heard and answered. The number of my pupils is slowly but steadily increasing. Four new pupils have entered this month, and we are expecting others daily. We now have, with Tuen, twenty-two scholarships.

"I am trying to interest some of the princes and nobility to send me their daughters to be educated. Not long ago, the royal brother of the King, who has the King's College in charge, asked Mr. McFarland about the progress of my school for girls, and seemed much interested. Soon afterwards Mrs. Bradley took me to call on the brother of the Minister of Foreign Affairs, a man of high rank, who received us cordially, and was much interested in the object of our visit. After some conversation on the subject, he promised to send two of his daughters, saying that he wished them to be on a common footing with the other pupils. They must learn to cook, sew, keep house, &c., for 'what good was a girl if she knew only her book?' which remark, coming from a heathen, I thought was quite sensible. I have not heard from there since; but, even if the children do not come immediately, the visit will not have been lost.

"Siam has been poetically spoken of as the 'lovely land of the

lotus,' and the city of Bangkok has been called by some one the 'Venice of the East;' and in truth God has done much for Siam in giving her beauties of nature. Truly 'every prospect pleases,' but everywhere also is the vileness of man apparent. I wish I could give you some idea of the depths to which some of these human beings have sunk. Idolatry is everywhere; even the very trees are strung with queer little gilt images, in worship of some divinity. Slavery of the worst kind abounds and multiplies. Mothers willing to sell their children, and young girls plead with you to buy them from their masters. It is in this way that we often get girls into our schools—*buy them;* just think of it!

"The native dress is simplicity in the extreme. Children of all ages wear oftenest *nothing*, adorned with gold anklets and armlets if wealthy. The men and women wear a *panung* or cloth tied around the waist, crossed and fastened at back and front, forming a loose garment. Girls in the schools wear in addition to this tight-fitting jackets, which with the bright *panung* contrast prettily with their dark faces."

Mrs. Houston, Rio Janeiro, Brazil.

There are a great many churches here, but very few who attend them even on the Sabbath, though the saints' days and festivals are generally well observed. Sabbath differs only from the other days in being made a day of visiting and merrymaking by many; by storekeepers in having their goods placed so as to show to a little more advantage; by far the greater proportion, the holy hours are spent in weary toil. Many who have confessed Christ in our church, find it very difficult to obtain employment because they are not willing to work on the Sabbath, and we know that their faith is at times sorely tried. Many of the English, and I am sorry to say, some of the Americans doing business here, instead of giving the natives an example of morality and religion, are following their bad customs. Washing is the employment of the greater portion of the poorer class of women, and you would be astonished to think there is not more fever and pestilence, if you were to see the number that are crowded together in narrow, close courts, every family with washing implements about the door, and also a tiny charcoal stove for cooking, for which there is not room in the small apartment inside. In the centre of the small yard there is generally found a long narrow platform made of bamboos, on which all the clothing is extended to dry. Considerable engineering is required to pick one's way through such a place as I have described, but some of our members, who have given evidence that they are following the Master, are found in just such places.

At Home.

PLEDGES.

We have felt much sympathy for many of those who, under the pressure of hard times and the losses which have befallen so many of God's own people, have been utterly unable to give to the work of foreign missions as large sums as they once did. We women have shared this experience with men, some of us through husbands, brothers or fathers, others by independent loss or limitation of income.

But two things we would like to impress upon our fellow-workers everywhere. One is, that when the need for greater economy arises out of more restricted means, the point where it is exercised should be somewhere besides in missionary work. We would suggest, as one direction in which it might be practiced by us women, the superabundance that in most cases may be found, of the small adornments of dress, as ribbons, laces, many-buttoned gloves, fans, &c., &c. A little contraction here would often render unnecessary any diminution of gifts to spread the gospel of Christ over the world. Would it not be well to make the first rather than the second?

Bric-a-brac, china, concerts, parties, ornaments for room or person—all these, proper and right in themselves even for the child of God, when they do not crowd out anything pertaining to His kingdom and glory—are they equally so when they do thus push aside some claim of the King upon His loyal subject, for service or substance?

The other point is this: when an auxiliary or band has assumed the care of a certain object, requiring a certain amount of money, that should be regarded as a solemn *obligation*, not a thing to be done or left undone, as convenient. If, when the time of payment comes, the money is found to be short, then the only question should be, *how* to make it up, not *whether* to do it.

An example is sometimes helpful. In the auxiliary to which

the writer belongs, there has sometimes lately (owing to the causes above named) been some difficulty in making up the full amount of the missionary's salary to which they are pledged. But the question has never been even discussed as to whether it should be done or not. It has always been taken for granted that it must be done, and it always has been accomplished. Not without labor and self-denial and determination, but without a particle of help from any church collection or any gentlemen of the church. The feeling is among the members of the auxiliary that it is *our* work and *we* must somehow do it, whether it is easy or hard.

Make your pledge then deliberately, and resolve that it is to be met year by year, fully and faithfully. If every auxiliary and band in our connection will do this, it will go very far towards enabling us to reach our aim of $100,000 in the passing year.

WORLD-SICKNESS.

MARGARET J. PRESTON.

OF all the maladies that fret men's hearts,
  And paralyze men's souls, can any show
  Such crowds of victims rushing to and fro
For help, as this dire ailment? The best arts
That wisest skill of pharmacy imparts
  Have failed of cure. The vaunted healing flow
  Of Nature's springs—alas, how well we know
They cannot anodyne these inward smarts!

And yet, O fevered and world-jaded soul,
  Consumed with deadly thirst thou canst not quell,
There is a living draught can make thee whole:
  Take from the hand of Christ the crystal cup
  Of His pure grace—that Holy Grail filled up
With sacramental wine—drink, and be well!

—*Faith and Works.*

"No one can safely ignore a positive command. It may be the command 'to go' is not to you; but somewhere in England or America there must be a great host who ought to be in these waiting fields, and are you *sure* you are not of the number?"—*Report of the Woman's Baptist Miss. Soc. of the West.*

THE following words of encouragement occur in a note to the Treasurer from an unknown donor: "Many are with you in sympathy, in prayers, from whom you never hear."

MARCHING ORDERS.—VIII.

FRANCES RIDLEY HAVERGAL.

"Talk ye of all His wondrous works."—Psalm cv. 2.

I WONDER how many of us have observed this among our marching orders? And how many of us have been obeying it? Think of the last month, for instance, with its thirty days; on how many of those days did we talk of all His wondrous works? And if we did so at all, how much less did we talk about them than about other things!

Just consider what a power in the world *talking* is! Words dropped, caught up, repeated; then ventilated, combined, developed, set brains and pens to work; these again set the tongues to work; the talking spreads, becomes general, public opinion is formed and inflamed, and the results are engraven in the world's history. This is what talking can do when exercised about the affairs of "the kingdoms of the world and the glory of them." And we, who have been translated into the kingdom of God's dear Son,—we have tongues too, and what have we been talking about? How have we used this same far-spreading power? Only suppose that for every time each English-speaking Christian had talked about the day's news of the kingdoms of this world, he had spent the same breath in telling the last news of the kingdom of Jesus Christ to his friends and casual acquaintances! Why, how it would have outrun all the reports and magazines, and saved the expense of deputations, and set people wondering and inquiring, and stopped the prate of ignorant reviewers who "never heard of any converts in India," and gagged the mouths of the adversaries with hard facts, and removed missionary results and successes from the list of "things not generally known!"

God intends and commands us to do this. We often quote "All Thy works shall praise Thee, O Lord, and Thy saints shall bless Thee." That sounds tolerably easy; but what next? "They shall speak of the glory of Thy kingdom, and talk of Thy power." Is this among the things that we ought to have done and have left undone? Are we not verily guilty as to this command? "Lord, have mercy upon us, and incline our hearts to keep *this* law!"

Perhaps we say we have kept it; we have had sweet converse with dear Christian friends about the Lord's kingdom and doings, and surely that is enough? No! Read further; there is not even a full stop after "talk of Thy power." It goes on to say why, and to whom: "To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom." Not just talking it over among our like-minded friends, exchanging a little information maybe, but talking *with purpose*, talking so as to make known what

great things our God is doing, not gently alluding, but *making* the sons of men *know* things that they did not know were being done. Some very intelligent and well-educated "sons of men" do not seem to know that there is such a thing as "His kingdom" at all, and whose fault is that? They do not and will not read about it, but they could not help the "true report" of it reaching their ears if every one of us simply obeyed orders and *talked*, right and left, "of the glory of Thy kingdom," instead of using our tongues to tell what we have just seen in the newspapers.

But the bottom of not talking is generally the not having much to talk about. When our Lord said, "Out of the abundance of the heart the mouth speaketh," He knew what was in man better than we know ourselves. We don't give ourselves the trouble to fill our hearts so that they cannot help overflowing. If we gave even the same time to supplying our minds with the telling, yes, and thrilling facts, happening day by day in His kingdom, that we give to the "other things" reported in papers and periodicals, we should quite naturally talk of all His wondrous works. We should *want* to tell people what we had read and heard, not stale news picked up accidentally months ago, but something interesting from its very freshness in our own minds. When we have just read of a remarkable political event, or military victory, don't we forthwith *talk* about it? And if the next person we meet has not heard of it, do we hesitate to tell him all we know about it on the spot? It does not look as if we cared very much about our glorious Captain when we are not sufficiently interested in His latest victories in the mission field even to talk about them, *especially* to those who know nothing at all about them.

Now! what can we find, even in this month's magazine, which we can tell and talk about to those who have not read it? Begin at once!

FROM HOME LETTERS.

Batavia, N. Y.—We are delighted with the success of our society thus far. We now have 178 members, and as that does not include all the ladies of our church, we shall expect to enroll still more we trust, until every lady is an active member. Our receipts for the first month were about $20.

Belleville, O.—We appoint at each meeting a leader to conduct the devotional exercises which precede the meeting, so that all the work does not fall on the president.

"You place the mark at $100,000, as that to be reached during the coming year. The private is, or never ought to be, behind the

general in full purpose to achieve victory, therefore the cry of our Presbytery, as far as I am responsible, will be to advance our little sums, that we may aid in securing $100,000. Particularly strenuous must our efforts be, as our Board has sustained such a heavy loss."

"Rev. ——, who is now under appointment as a foreign missionary, is a member of our congregation. As a memorial of our regard for him we made a quilt for him, and several of his friends and acquaintances, by paying a small sum, had their names written on it. Thus we raised $70 for the cause."

"I wish I could tell you all about our little band of six. We never have had less than that number at any of our meetings, sometimes more, but upon these six we always rely to meet on the first Saturday afternoon of each month. We have others on our list who are not able to meet with us, poor, hard-working women with hard hands but soft hearts, who send in their "dues," as many of them call their contributions.

. . . We are not living close together; many walk over a mile to reach the church. But I do believe that most of our women are interested, and will be more so as they learn more of the good work. I heard a dear Christian lady say not long ago, that she had only just begun to work in mission work, though she has been a member of a missionary society since her girlhood. And I can say the same. We gave, we felt deeply at the time, our hearts were warmed by the missionary sermon, and we even carried the glow with us for a time, but alas! it passed away, and until the annual giving came again, we did not pray nor feel nor work as we do now. Now we are made to rejoice that we are permitted to be co-workers with Jesus, not only to give of our substance, but at all times to be thinking of how we can best work for Him, praying for help and guidance to Him who has accorded to us this great privilege. . . .

"It took a long time for the organization of our society. I could not get the ladies together, and it was with a trembling heart that I made the attempt last February. I shall never forget how glad I was to see six of our women come together on a week day to talk over the thought that had been with me so long. We then and there, with but little formality, agreed to do what we could. . . . We all felt that we could do but little as to money, for we are poor people. One day my youngest daughter said to me, 'Mamma, I wonder how it would do to get up a small book of receipts for the benefit of our society? I am sure our friends would give us those they had tried and knew to be good. I believe I will try it.' And she did try, and carried it out very nicely. A few gentlemen friends gave advertisements to be placed at the back of the book,

and this paid for the printing; and now every copy of the 'Missionary Receipt Book' that is sold adds twenty-five cents to our treasury. One lady knits and helps in that way.

"When we hold our meetings I find my greatest want in having some one to take part in the meeting, for all shrink from leading in prayer. I make our meetings as free from formality as I can, encouraging each to talk if they will not pray aloud, to tell of what they have read, &c. One dear old lady, a Scotchwoman, who acts as night watcher at the asylum, will sometimes tell us of what she thinks and feels. She has never missed a meeting, though it is time taken from her needed rest. She never tires in working for Jesus. When she hands in her money she generally has several other bits of money from other women, and she accounts for each one. "This is mine, this is Mrs. ——, this is Miss ——," &c. It does me good to look into her broad, homely face with its honest, genial smile. . . . I do enjoy the magazine very much. It opens up so much to me. It helps me in my own heart work."

A mother writes: "The enclosed $1 56 was found in the pocketbook of a little boy, seven years old, who went to heaven four years ago. There it has remained untouched until to-day, the anniversary of his birth. He received one cent from his mother daily when his recitations were perfect. He put half of his earnings into the missionary box every Sabbath. What could be more appropriate than to give this little mite this darling left to assist in paying the debt of the Board of Foreign Missions?

"Since writing the above another mite chest has been opened which was kept by his brother, two years and a half old, and found that it contained eighteen cents. On the side of the chest are the words, 'Our gift for Jesus.' Please take this small, yet precious offering also, and put into the Ladies' treasury. These precious lambs were given to the Master, and He has taken them. These little offerings belong to Him also."

From the report of one of our auxiliary societies we take the following extract: "The greatest cause of rejoicing and thankfulness is that since organizing anew for the year, our meetings once a month are spent partly in prayer and praise and reading the Scriptures."

ANNIVERSARY MEETING.

The first Anniversary Meeting of the Woman's Foreign Missionary Society, Deer Creek, Harmony Presbyterian Church, Glenville, Md., was held on June 9, from 3 to 5 P. M. This society reports a membership of 20; amount contributed, $36, and 9 copies of *Woman's Work* taken by the members.

LITTLE THINGS.

Have you seen the broad acres of corn
Bend o'er in the breeze of the morn,
With their weight of bright gold?
Whence came all those billows of wealth,
Those visions of comfort and health?
From a handful—all told!

Have you stood by the swift river's side,
And watched it roll on in its pride,
With its white-wingèd fleet?
Can you think that 'twas born in that spring,
Half-hid by the sweet mountain ling
That grew round its feet?

Have you sailed to the far-away isles,
Where the sun on the palm-branches smiles,
As they laugh at the storm?
Those coral foundations so strong,
That have stood the wave-lashings so long,
Were the work of a worm!

Have you heard of a glorious day,
When Satan shall no more have sway,
In this world sin-defiled,
When the lion and wolf shall grow tame,
And be led with the kid and the lamb,
By the hand of a child?

Have you read of a great ransomed throng
Who shall stand the bright seraphs among,
Forever and aye?
Can you hear the faint echo of choirs,
As they sing to their golden-stringed lyres,
In the Temple on high?

Would you share in their transport and joy?
Would you join in their rapturous employ?
Then go ye, and bring
Some souls as an offering meet
To lay at the throne by the feet
Of Jesus the King!

And if but one soul you can win
From its pathway of sorrow and sin,
Then in glorious lays
You shall sing with the ransomed in heaven,
All honor and blessing be given
To the Ancient of Days!

"God is in that word *ought*, and therefore it outweighs all but God."—*Joseph Cook.*

BIBLE LESSON.

MRS. C. B. NEWTON, LAHORE, INDIA.

THE following lesson is for a ladies' meeting, the texts given being merely suggestive. The idea is not simply to come to the meeting with the lesson paper and there hunt out the texts given, but to study the subject at home and come with other texts and fresh thoughts which have been brought to mind in the study. I cannot help thinking that if there were more study of the Word by topic, and practically, seeking to learn therefrom what God would have *me* do, and how He would have me do it, there would be little need of constant stimulants to keep up the interest in any good cause.

Work; for I am with you, saith the Lord of hosts. Hag. ii. 4.

The *Command*—Work. How?

With the consecration of all our powers. Rom. xii. 1.
Singleness of purpose. Matt. vi. 22 and James i. 8.
Diligence. Eec. ix. 10.
Zeal. Gal. iv. 18.
Patience. 2 Thess. iii. 13.
Humility. Acts xx. 19.
Fidelity. Luke xii. 42–44.
Prayer. Rom. xv. 30, 31; 2 Cor. i. 11.
Faith. Luke xvii. 6.
Love. 2 Cor. v. 14; Gal. v. 13; and
In the Fear of the Lord. 2 Chron. xix. 9.

The *Encouragement*—I am with you. This insures

Direction. Psalm cxliv. 1.
A blessing on our own hearts. Prov. xi. 25.
A blessing on our works. Isa. lv. 11.
A heavenly reward. Matt. xx. 23; 1 Tim. iv. 7, 8; 2 Tim. iv. 7, 8.

Trace in the history of the Old Testament saints, the apostles, and members of the early church, the spirit and principles which actuated them, and how God wrought for and with them.

"HE SHALL HAVE HIS REWARD."

ELLEN P. ALLEN.

IT is a common expression, "They will have their reward." While it is not the Protestant belief that we obtain heaven by good works, yet in our minds we do refer the having of this reward entirely to the future life. We suppose that, in some undefined way, our lot there will be the happier for our religious exertions here. Doubtless it will, but the part of the promise which is

amplified in this Scripture refers to the present. It specifies the things that a man or woman may find it necessary to forsake for Christ's sake and the gospel's. It speaks of houses and lands, and it says, for the loss of these "he shall receive an hundred fold *now in this time.*"

Did you ever see a returned missionary with a hundred good corner lots and houses? I never did but one. He had their equivalent, but he did not make it at mission work. The Church is not so liberal to her selected servants, either at home or abroad, as to leave them to the grossness of taking this part of the promise literally. Was it so intended? As regards the multiplication of fathers and mothers certainly not. Equally as certainly not as regards houses and lands. What then is meant? What are the *present* rewards of Christian activity and sacrifice? *Increase*, after their kind. Increase of power to do and suffer more and better than before. Precisely the only kind of reward that is certain to follow any other labor—skill in execution, and the rich satisfaction that comes of perfected skill. Christ here points out to us that this is the only reward of spiritual labor upon which we can confidently count for the present, and He adds, that with this we may have also persecution—not, you will notice, appreciation and praise. Has any one among us endured a little, sacrificed somewhat for Christ's sake and the gospel's? Her spiritual vitality is thereby quickened, and she is prepared to endure more, and to sacrifice more readily than before. And every fresh act of crossing selfish desire—which is what we call sacrifice—shall make it less painful, till, with perfected saints and angels, we know not the meaning of the word sacrifice, for such acts will be pure pleasure. Has any one among us done a little? By that, her ability to do is increased.

A VIEW OF THE WORK FROM CHINA.

THE following extracts are from an article entitled "A Little Leaven," by Miss B. Woolston, in *Woman's Work in China:*

Missionaries to the Chinese lose heart sometimes. Again they are required to have faith and hope, not for themselves only, but for the home church as well. An eminent divine once said to a returned missionary, "What do you think of the Chinese? Will it be possible for them ever to become a Christian nation?" The reply was, "They *must* become a Christian people! 'To Him every knee shall bow,' and 'every tongue shall confess.'" . . .

Missionary bands in the home land, impatient of "hope deferred," and forgetting the gigantic interests at stake, sometimes give up. In a recent missionary address given in this city, the statement was

made that "If missions are a failure then all home preaching is a failure, and if missions, because of their costliness, must be ended, then all churches must, for the same reason, at once be closed." From careful calculation it has been found that for every convert in Christian lands there are three and a half in heathen lands, at one-half the labor and one-third the expense. . . .

We all may, those who go abroad and those who stay at home, have a share in the world's evangelization. Now we are tried and perplexed, now is the time for struggle and conflict, but victory is by-and-by. Can it be possible the only hindrance to the work is the unwillingness of Christ's people? We hear constantly of the great love of God to the church, but what can be said of the great love of the church to God? Nearly two thousand years are gone since the command, "Go ye therefore, and teach all nations," was given. "Eight hundred million persons in all have still to be gained for Christianity;" and of China's millions not twenty thousand are Christians. "The time has gone by when we are to regard China as our antipodes." Twenty-five years ago, ten or twelve months were usually required to send a message and get a reply; now a word from China can be sent to friends over the seas, and flying with electric speed, outstrip the sun in his course, and be received before it is sent!

A MISSIONARY of the American Board writes from Marsovan, Turkey, to a friend: "The ladies of A—— send me *Woman's Work for Woman* after they have read it, and you may be sure it is enjoyed here."

MISS LORING, a returned missionary from Syria, has resumed her work among the churches. Those who desire her services in organizing new societies and bands, or reviving old ones, will address Mrs. D. R. Posey, 1334 Chestnut Street, Philadelphia, as early as practicable.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Franklin, Pa., Lackawanna Pres.
Monroeton, Pa., " "
Morgantown, W. Va., Louisa Lowrie, West Virginia Pres.
Nicholson, Pa., Lackawanna Pres.
Sylvania, Pa., " "
Upsonville, Pa., " "

BAND.

Wenonah, N. J.

NEW LIFE MEMBER.

Cornelius, Miss Emma C.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Aug. 1, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

BOSTON. — Newburyport, Mass., work among Senecas, $25 00

CARLISLE.—Harrisburg, Pa., Pine St. Ch. Aux., Miss'y, Syria, $50, nat. tea., Syria, $70, Whatsoevers, sch'p, Corisco, $30 ($150); Newville, bank of little Alex. Thompson, deceased, $1 25, Mary Thompson, $3 ($4 25), for Benga Dic., . . . 154 25

CHESTER. — Downingtown, Pa., a Lady of Pres. Ch., . 30 00

CHILLICOTHE.— Bloomingburgh Aux., $12; Chillicothe, 1st Ch., $100; Concord, $3; Greenfield, $12; Hamden, $18 64; Marshall, $1 50; Mt. Pleasant, $7; North Fork, $10 85; Pisgah, $10; Washington, $16 85; Wilkesville, $12; Balance from last year, less $10 85 expenses, $19 65, all for outfit and trav. expenses of Miss'y to Seminoles, . . 223 49

CLARION. — St. Petersburgh, Pa., Aux., Corisco boat, . 23 00

ERIE.—Kerr's Hill, Pa., Aux., work, Canton, . . . 25 00

LEHIGH.—Mauch Chunk, Pa., Little Workers for Jesus, proceeds of Miss. quilt, for sch'p, Allahabad, . . 20 00

MAHONING.—New Lisbon, O., Aux., sch., Saharanpur, . 25 00

NEWTON.—Belvidere, N. J., 1st Ch., Golden Youth Circle, for Syria, . . . 1 00

NORTH RIVER.—Poughkeepsie, N. Y., Aux., sch., Syria, 85 50

NORTHUMBERLAND. — Williamsport, Pa., 2d Ch., Ministering Children, Corisco boat, ... 10 00

OTSEGO.—Cooperstown, N. Y., Aux., sch., Syria, . . 20 00

PHILADELPHIA CENTRAL. — Philadelphia, North Ch., S. S. No. 2, sch'ps, Dehra and Oroomiah, . . . $45 00

PITTSBURGH & ALLEGHENY COM.—Allegheny, Woman's B. class, School St., $1 07; Bethany, $25 50, . . 26 57

ROCHESTER. — Groveland, N. Y., Aux., sch'p, Tungchow, $25; Woodsville S. S., Infant class, $2, . . . 27 00

ST. CLAIRSVILLE.—Crab Apple Aux., Miss'y, Canton, 50 00

SHENANGO. — New Brighton, Pa., Mrs. M. E. Palmer, Corisco boat, $3, Benga Dic., $2, ... 5 00

STEUBENVILLE. — Richmond, O., Mariam Band, $2 53, Class in S. S., $2 67, both for Miss'y, Cal., . . . 5 20

WASHINGTON—Claysville, Pa., Aux., Miss'y, China, . . 50 00

WEST VIRGINIA. — Parkersburgh, W. Va., 1st Ch. Aux., ... 5 10

MISCELLANEOUS. — Andover, Ill., $2; Dunbar, Pa., for organ for Miss'y to India, 72 cts.; Meadville, Pa., Miss L. S. Davis, $1 40; Oak Grove, N. Y., A. McN., for organ for Miss'y to India, $1; Philadelphia, a Friend, $9 40; Pittsburgh, Pa., Mrs. C., $1, and Miss McC., $1, both for organ for Miss'y to India; Washington, D. C., M. M. M., for same, $1; Sale of Leaflets, &c., $4 23, 21 75

Total for August, 1879, . 877 86
Previously acknowledged, 13,968 85

Total from May 1, 1879, . 14,846 71

The S. S. and Miss. Band of the 1st Ch., Belvidere, N. J., have sent a box to Benita, Africa, valued at $30. The $15 25 reported in the September *Woman's Work* from Sharonville, O., Cincinnati Pres., should have been from Spring Dale, O.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

September 1, 1879.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

PERSIA.

MRS. L. C. VAN HOOK.

TABRIZ, July 15, 1879.

I HAVE just returned to Tabriz, after an absence of six weeks and a tour comprising the circuit of Lake Oroomiah.

We spent a night at Sooldooz, two days south of Oroomiah, with two young Armenians, neighbors of ours in Tabriz, who are out there attending to crops, &c. They had carpets and cushions spread for our reception in an orchard, where we spent the evening, and ate our supper of chicken and rice out of a common dish, without knife, fork or spoon, all drinking sour milk out of the same bowl. Later we spread our beds on the same spot, and slept with nothing between us and the stars.

At Songboolakh, in Koordistan, we tarried over the Sabbath, and while there attended a Jewish service. It was very touching in this land of the captivity (ancient Media), to hear gray-bearded men wailing for the fate of Jerusalem and the Jews, and pleading for the promised deliverance.

We were at Maragha two weeks. While there over four hundred women came to see me, or rather, I saw that number. I suppose that more than twice as many came, but numbers had to be turned away when we were not at home, or I was too tired or the room too crowded to see more. The work is very open and interesting there; but the details are the same as I have often described—the multitude coming out of curiosity, asking countless silly questions, and the few showing thought and a desire for the truth. I had Armenian meetings both Sabbaths I was there—my first attempt at conducting meetings entirely in that language. I visited the family of the *seid* that Mr. Ward baptized last year, and find his wife to be of late awakening to the truth and the pre-

ciousness of the gospel. She is not a bright woman, but has a little daughter, eight years old, who is unusually so, and whom I hope to have the training of in future years.

Miss Bassett.

Teheran, July 1, 1879.

On December 19th, all our preparations being completed, we opened school, and had six boarders and one day-scholar, which number increased until at the close of school we had enrolled nineteen. These, with the exception of five, were all new pupils; the old ones had either married, moved away, or gone to the Catholics.

We rose at six; at seven the girls breakfasted. From that time till half-past eight, when we had prayers in Armenian, they swept the school-room, dining-room and halls, and put their rooms in order, after which the native teacher took all the younger girls into another room and taught them, while I had the older pupils. We first had a Bible lesson in the Old Testament, occupying an hour or more; this was followed by recitations in geography, arithmetic and grammar. When I had finished this, Miss Schenck came and heard their English, and I had time to study. Besides their recitations with us they read Persian Testament, Gooliston, and the Shah's Journey to Europe, in Persian, with the native teacher. At half-past eleven came luncheon, followed by recitations until three. Uncle conducted prayers every day at that hour in the chapel, which the girls attended. After prayers they exercised in the yard, or sewed until half-past five, when came their dinner. At eight I had evening prayers; making it a Bible-class, we studied the Acts, after which they retired.

Twice a week Mrs. Potter gave the oldest pupils lessons in vocal music, and by the end of the year they were able to sing by note well. In addition to our school duties we kept up a prayer-meeting every Wednesday for the women, at the house of one of the elders.

On February 27th three of our girls were betrothed to three young men in the training-class. We are glad to see our girls thus stepping into good homes of their own when they leave us. Towards spring it became evident that the spirit of God was with us, and the girls would go away quietly by themselves, or two or three together, to read the Bible and pray. You cannot imagine how our hearts were rejoiced, and how careful we were to say or do nothing to grieve away the Holy Spirit. Four of our girls expressed a hope, and we think are really trying, to serve their Saviour; but, on account of the shortness of their religious experience, it was thought best for them to wait until fall before uniting with the church.

BRAZIL.

Miss Eva Da Gama.

Sao Joao do Rio Claro, Provence Sao Paulo, June 28, 1879.

[The writer of this letter is the daughter of the Portuguese, who was driven from the island of Madeira, in 1846, as will be remembered, on account of his religion. He afterwards settled in Jacksonville, Illinois, and in 1870 received an appointment as missionary to Brazil, where he arrived with his family in December of that year. Miss D. G. was appointed a missionary in 1876.]

Our boarding-school is going on nicely; sometimes we have pretty hard times with our children, but we ask God to give us patience from above, that when tempests arise we may have more and more to bear with their faults. They are learning nicely, and we hope they will all love and obey their Creator from their early youth.

On the 28th of last month father started on a preaching tour through the interior, which has never been visited by the missionaries, only by father's Bible-readers. At a village called Araraguara he was received at the house of a widow, where he had service and preaching. A little girl came to him while there with a smiling face, saying, "Mr. Da Gama, I want to ask a favor, and I do not want you to say no." "Tell me first what it is," said father, "and then I will see if I can grant it." "I think it is in your power to grant it." "Well," said father, "say what it is." "I beg you to let me enter your boarding-school, because I heard that it was for the orphan and poor, and especially for those who love Jesus, and for that reason I don't want you to say no. I want to love Jesus more than I do. I want to learn to sing hymns to praise Jesus, and I want to know the will of my Father that is in heaven—He is the only father that I have now. Do not deny me this favor." Father said, "I will not deny you this privilege, my little girl, but I have to tell you the difficulties that you will have to meet." "Please mention the worst difficulty that can deprive me of so great a blessing." Father mentioned the following: "First, after being there you will be homesick, and then all your joy will turn to sorrow; second, there you cannot have your own way, neither play, nor see your mother nor your little brothers for at least three years; third, you will have to study and work all the time, and when you do not know your lessons, or are disobedient, you will be punished; fourth, the boarding-school is only for poor children, and I don't think you are so poor."

"Mr. Da Gama, I see no obstacle whatever in all you have said; all suits me. What else?" "The number is full, and over,

and I have no more room at present; and, besides, if you go there, you would have to leave off all your bad customs." "Even so, I am small, and occupy a small space. I can sleep on the floor, and eat what the other children leave—that will be sufficient until there is a place for me. I know that the One who took little children in His arms and blessed them, He will give me a little place in your boarding-school. My only desire, Mr. Da Gama, is to be rich in love for my Jesus and Saviour,—He that called my father to Him. He knew already that He had arranged a place for me in your boarding-school, because you are his messenger." "But do tell me who taught you all this." "Since Mariquinhas" (one of our little orphan girls for some time) "told me how the little girls sing, read, and pray to Jesus, I have had all these desires; and when my father was living I asked him to write to you, but he would not; so I told him that the first time I met you I would ask. My father said that you did not listen to children as small as I. I told him that Mariquinhas had said that you listened to and loved children as much as you did grown people." Father then said, "Be tranquil about it, my little girl. I am going to the interior, and on my return, if I have received any news from home of any vacancy in the school, you shall have it." She thanked him, with tears in her eyes, saying, "I know what to do. I am going to ask Jesus for some little girl to leave so I can have a place."

Next morning, before he left, Sebastiana, for that was her name, came and shook hands with him, and said, "Good-bye, Mr. Da Gama, until you return, and I hope you will keep your promise." On the day appointed he returned to Araraquara. Sebastiana was waiting at the door. She at once asked if he had received any letters from home. He said he had. "Please forgive my impatience, and see if you can give me a place in your school, for I have asked Jesus every day since you left us. He never fails in His promises, so I expect a favorable answer." He told her the letter had nothing for her, as it was written the day after he left home. "Very well," she said, "I will wait." Upon going to the office after breakfast, he found one awaiting him. He did not return until the dinner hour, when she met him, and upon being informed that he had had another letter, she said, "O Mr. Da Gama, my petition *has* been heard, has it not?" "Yes, Sebastiana, it is a fact that a little boy and girl were to leave day before yesterday." "Then is it a certain thing that I can go, please tell me?" "Yes, since it is your desire and petition to Jesus, I will not deny you; but I hope you will fulfill your promise already made, and that from to-day on you will be Jesus' friend." "Yes, I believe in Him, and intend to obey Him, with His help."

JAPAN.

Miss Eldred.

No. 42 Tsukiji, Tokio, Jan. 27, 1879.

THE new scholar committed to your care is named Furusa-wa-Ko. The last is the given name, and we call her O Ko San. The O is prefixed to all girls' names, and the San is our Miss, or Mrs., or Mr., as applied to old or young, men or women. O Ko San came here last July, just after school had closed, and studied the Bible with Drguchi San during the summer. A few weeks ago she came to be baptized; was received into Mr. Thompson's catechism class, and last Sabbath was received into the church.

March 3, 1879.

To-day, the 3d of March, some people call "Doll's Day." Under the old order of affairs in Japan, this was a festival day, especially with the girls; and dolls of every kind and description were to be seen anywhere and everywhere. Large girls and small girls, and even married women, devoted themselves to the one object—dolls. Now it is not a public festival, but I am told there are a great many private gatherings. This morning our girls begged for a holiday, but after due consideration we thought it would be wrong to give up all the study hours. They were disappointed, as they were accustomed to regard the time as rightfully belonging to them. The several national holidays occurring during the first of the year we think proper to observe.

One of our girls, Okoyoshican, is in great sorrow, having received intelligence that her father had become insane, and escaped from his keepers and could not be found. Later she received a letter informing her that he had been found, but was very sick. She was allowed to go home, when she learned that she had been deceived, as he was dead and buried. Her friends told her they thought it would be too bad to tell her the whole truth at first; bnt this way of doing things is not common with the Japanese.

Mrs. T. C. Winn.

Yokohama, July 17, 1879.

I wish I might have some work of new interest to tell you about, every time I write.

My little school at Negishi has been simply a Sunday-school, but we are about to make it something more. One of the young men from Mr. Ballagh's school, who is an earnest Christian, is going down twice a week to teach them, principally from the Bible, but a little in the common branches also, for they are a very ignorant class of people. We wanted to make it a day-school, but circumstances prevented, so we must do the best we can under the

present arrangement. I shall go as often as I can with the young man, to help in singing and drawing on the blackboard for their interest. We shall have to make it as entertaining as possible, or we cannot succeed, for we have met with much opposition in our work, and expect much more from the priests. The woman at whose house we meet says the children, and grown people as well, find it very difficult to come; so we hope the few who do attend regularly are really anxious to know the truth.

The priests are very jealous, and do everything they can to prejudice the people against us; for instance, when I wrote the names of some of the children down, for the sake of remembering them, the priests told them we intended to take off all those whose names I had written. The consequence was, not one of them would come into the room the next Sunday, though some ventured to peep in at the door, but if we spoke to them they all scampered off. They have learned the Lord's Prayer very well, but last Sunday only a few would say it, and they only in a whisper, so I am sure they have been forbidden to repeat it.

This village, like most of them, is built on one long street. The little houses, generally, are very rustic, with their thatched roofs and little beds of flowers on the angle at the top; but this is a very poor fishermen's village, on the very edge of the bay, and so there is nothing pretty in it, as there is in most places. You can see that the people are of the lowest class and very poor. Their houses are small, and their garments are old, though at this season I think fully half of them are not troubled by clothing.

As we walk along the children begin to accumulate and follow after us, and others are attracted by the singing, with which we open our school. At home I fear the singing would be apt to drive away every one who was in hearing distance, but here the people never heard better music, and it seems to delight them beyond measure. After singing, they repeat the Lord's Prayer and some of the catechism they have learned; they then sing again, and listen to a talk on some Bible subject from the native helper. He speaks in an unusually interesting way, and they sit quietly on the floor most of the time and listen attentively. But sometimes they are restless, and I cannot keep them from running about and making a great deal of noise. Many of the children have their little baby brothers and sisters strapped to their backs, and when the little ones get tired they are quite excusable in leaving, for they have to shake up the babies into good nature, by jumping up and down in their characteristic way.

At present we are able to support the school alone, but if it grows, as I hope it will, or if we leave Yokohama, so that it falls into other hands, I shall be glad to have some band support it.

INDIA.

Mrs. S. P. Alexander.

Mynpurie.

. . . I write now especially to tell you that Grace Reid, the little girl in whom your Northwest Society has been interested since 1870, was received into our church last Sabbath upon profession of her faith.

This, I know, will gratify you all, and that in Room 48 there will be many whose hearts will render offerings of praise and thanksgiving when they remember the graciousness of our God in His readiness and willingness to answer prayer. . . . Grace is now about fourteen years old, and as I look at her, it is hard to realize that she is the same child we took in—a friendless, homeless, hopeless little waif—nearly nine years ago. She was sent to us by the magistrate of Mynpurie, and with the child came the request that we should receive her, in order to rescue her from the life of shame for which she was destined by her grandmother, who was discovered by the police in the very act of bargaining for her body and soul, daring, as she did, to reckon their value in rupees! Since then, a member of a Christian home, brought under both moral and religious influences, while borne upon the hearts of God's praying people, she has grown and improved in every way.

Her standing and progress in the day-school is very satisfactory, and her place at the Sunday-school is never vacant. Her lessons for me are always well prepared. We trust now that she may prove to be, as I am sure you have prayed she may be, a sincere, earnest worker for the Lord she has thus early in life professed to love.

Mrs. Lucas.

Futtehgurh, March 5, 1879.

In the school, known to you as the Granville school, there is a young woman who has expressed a desire to become a Christian. I cannot say whether she is a sincere inquirer or not, but I hope she is. Pray that she may become a true child of God.

. . . We looked anxiously last year for reinforcements, but were disappointed. We have sent another earnest appeal to the Board, and hope this year help will be sent out. It grieves me to hear of the want of interest in foreign missions in the home churches. I cannot understand it. Could those persons go with me once to the dark homes of these poor benighted brothers and sisters, and know something of their degradation, ignorance, and superstition, I think they would never again hesitate to give of their means to send the good news of salvation to them. We all need more of the Spirit of the Master to forget self and live only for His glory.

MEXICO.

Miss Abbie D. Cochran.

Saltillo, July 16, 1879.

I THANK you most heartily for the package of *Evangelists* sent me; all of them are full of interest to me now. I used to be troubled sometimes at home because I had "no time to read the papers," but now I read even the advertisements in every one.

The heat here is very intense just at present, though early mornings and evenings are most charmingly fresh and cool. Peaches, strawberries, pomegranates, trinas, which are the fruit of the prickly pear cactus, and other fruits, are in market in great abundance. The roses are blooming for the third time, and are most exquisitely beautiful. Nature has done everything for this country, and man comparatively nothing.

When we left Monterey none of the foreign ladies there intended to leave there this summer; now they are all gone but three, and six of them are here. The gentlemen who come from M. tell us that the heat there is terrible, and there has been no rain for almost five weeks.

Last week we attended the *Misa Mayu*, or High Mass, in the Cathedral, Mrs. Thomson never having attended one either. No seats are in the church, and every one is obliged to kneel upon the floor. We reached the church at half-past eight, and knelt on a carpet before one of the second altars, where we were obliged to stay until twenty minutes past ten. It was the most trying ordeal I ever underwent. Only the middle and poorest classes were present, and the odors of onions, garlic, and other things were something dreadful, while the continued movements of the different individuals filled us with a horror of carrying home some specimens of animate nature with which we none of us cared to become acquainted. The officiating priest was an old man, with a fine, clear-cut face and pleasant expression, whose duties seemed almost too arduous. He was waited upon by four little boys in badly-fitting, baggy red sacks, with curiously-patterned white collars, who were comically matter-of-fact in their performances. The ceremony was not as impressive as the same in our churches at home, but the attention of the people was close. Their devotion seemed real, and as those poor, ragged old men knelt so devotedly, their worn, wrinkled faces full of honest zeal and worship, I thought that many might learn a lesson from this. I found myself getting so stiff that I had to move about, however awkwardly, without rising, and Mrs. Thomson was equally uncomfortable.

Such a funny thing as I heard the other day! A young girl at one of the Illinois seminaries wrote home to her mother about a

lady who is to go out as a missionary soon: "Why, mother, she is not at all like a missionary; she is real jolly!" I would like to suggest that one needs to be a perfect "Mark Tapley" of jollity—jolliness—to endure the physical discomforts of life, in Mexico at least, and I suppose elsewhere. All the dignity in the world will not enable one to wage a constant war with fleas, beetles, mosquitos and other "carnivorous insects." If I could not laugh with real merriness and enjoyment of the ridiculousness of it all, I should lose my temper and my courage too. And the people whom we meet need to see and feel that our religion, our Christianity, which we come to teach to those who will learn, makes the possessor happy, merry, gives him enjoyment of nature and the sunny side of life. We need it here. To be sure the people have their merry-makings. But there is a kind of feverishness in their lives; they do not know how to be *coolly* happy. Their—

> "fiery human heart beats on,
> Like the starry slips with their tropical name;
> The fiery heart burns on and on
> A feverish flickering flame."

It needs a common-sense jolliness and content, gained from Christ-love and Christ-living, and that once gained the fever would depart, nor would the old-time sullenness and depression which succeeded the fever return. So please send such a character here.

My Spanish has had a drawback since Mrs. T.'s baby's sickness, but I can make myself understood more easily than I can understand. They can talk so distressingly fast, and use such astonishing gestures (and grimaces sometimes), that I find myself catching my breath as if after a plunge into ice water. It takes such patience!

Home.

NOTA BENE.

THE experience of successive years leads us to say, that in assigning specialties to auxiliaries we always give them *permanently*, unless a definite understanding to the contrary is had at the time. Necessary and desirable as specialties are, the labor involved in arranging them is too great to be done over and over again; and, besides, the strongest reason for them, viz., increased interest in missions, is subverted by constant change.

FOREIGN SECRETARIES W. P. B. M. N. W.

NOTES BY THE WAY.

WHAT am I willing to do for the glory of God?

I attended a meeting of God's people recently in a distant place. I found there something which must make the angels weep—*a dead missionary society.* It struck a chill to my heart, for I visited this particular place expecting to find more than one faithful spirit—and one I did find—all aglow with the missionary spirit. I asked a lady, forward in home activities, "Can you not be induced to keep up a missionary society from *any* consideration, not even for the glory of God?" "Oh," said she, "this matter presents a very different aspect in my eyes. I have no time to devote to that which seems to terminate in so visionary and vague a thing as the conversion of some distant savage whom I never expect to see. I *can* get up no feeling for those distant heathen." Another said, "I do not think it my duty to help sustain a *dry* missionary meeting." We think the same, by the way. Another lady said, very grandly, when appealed to, "I see this whole matter in a very different light from yourself. I believe the sincere heathen will be saved just as well as the sincere Christian, and a great many believe just as I do." This from still another, "I have heard all the arguments you missionary people have to offer, but they do not convince me. I do not want to think as you do, for if I did I should never be happy again with my comforts and luxuries." The last lady was possessed of much refinement of character, dwelling in an elegant home, having leisure and money and talents of various sorts at command. How I did pray for her when I came home!

When I asked another, with tears by this time in my eyes, "Will *you* not do *something* to sustain a missionary meeting?" her reply was, "I should like to have such a meeting, but I cannot"—meaning, will not—"do anything to keep it up. I cannot pray in public, cannot talk." And thus all the ladies felt with whom I conversed except one.

In delightful contrast was my experience with another dear sister in another place. She said, "I was not interested at all in foreign missions until about a year ago, and I used to think you an enthusiast, impractical, &c.; but I heard a sermon upon the 'Glory of God' one Sabbath which settled the matter for me, and I asked myself when alone, 'What am *I* willing to do for the glory of God? Who am I that I should be permitted the *privilege* of being a co-worker with the great I AM?' Hitherto I have not been willing to pour His light upon this subject—not been willing to even give up my prejudices, when I knew the Lord Jesus gave up His very throne in heaven, aye, more, even life itself, for this which

I have despised. Surely this is—can only be—the blinding influence of the evil one. From the good hour of that hallowed Sabbath morning, when my dear pastor sent the iron into my soul, I have no longer rebelled against His commandments—no longer set up my worthless judgment against His; but my heart has devised means to help on the cause—my prayers have ascended unceasingly. And how I love this cause for which He died! How I love to go to the monthly meeting, and I love to try to make them interesting!"

The glory of God, the *glory* of God. How it rings in my ears! What motive so grand, so inspiring! Dear pastors, please preach *more* upon the glory of God.

Dear sisters, what are *you* willing to do for the glory of God?

NEW AUXILIARIES.

Franklin, Mich., Dean Band.
Lineville, Iowa.
Marinetta, Wis.
Mishawaka, Ind., Standard Bearers.
Morris, Ill., Mission Band.
Naperville, Ill., Du Page Church.

NEW LIFE MEMBERS.

Mrs. Dr. Antrobus,
Miss Ellen N. Barr,
Mrs. R. P. Davidson,
Miss Julia E. Goodman,
Mrs. Juliet E. Hedges,
Mrs. Wm. P. Leonard,
Mrs. Alta Loomis,
Mrs. Thomas Masterson,
Mrs. S. T. Merwin,
Mrs. Martha Murray,
Mrs. Martha Rankin,
Mrs. H. A. Turner,
Mrs. A. M. Wheeler.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to August 20, 1879.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, $23; Cottonwood Grove, $2 50; Edwardsville, $2 25; Greenfield, $5; Plainview, $7; Trenton, $12 50, all for Mrs. Johnston, . . . $52 25

BELLEFONTAINE.—Marseilles, $10; Urbana, a lady, for sch. W. Africa, $5, . . 15 00

BLOOMINGTON.—Gilman, $15; Mackinaw, $1 35; Lexington, $11, ... 27 35

CHICAGO.—Austin, $4 50; Chicago, 1st Ch., N. A. Indians, $100, sup. pupil Seir Sem., $10, 2d Ch., $32 55, H. M., $1, 4th Ch. $20, Mothers Mite Soc., $4 04 ($167 04); Evanston, a gift that cost something, $5, Miss T., savings for Gen. Fund, 75 cts. ($5 75); Joliet, Central Ch., $12 40, S. S., $5 ($17 40); Lake Forest, $3 81, Ferry Hall, sup. sch'p, Chefoo, $42 77, S. S., sup. pupils, Oroomiah, $30, Steady Streams, $3 08 ($79 66), . $274 90

Council Bluffs.—Clarinda, $15 00

Crawfordsville. — Delphi, sch. under Mrs. Downing, $50, for Alaska, $15 ($65); Lafayette, 1st Ch., sch'p, Oroomiah, $28, . . . 93 00

Des Moines.—Adel, $30; Des Moines, $37 50; East Des Moines, $5; Hartford, $9 19; Indianola, $6 25; Russell, $5; Winterset, $13 85, all for Miss Cochran; Des Moines, Mrs. J. D. D., for Miss North, China, $6, S. S., sch'p, Chefoo, $20 ($26), ... 132 79

Detroit.—Detroit, Fort st. Ch., Mrs. Geo. Hoffman, Hoffman sch., Futtehgurh, $40; Detroit Junction, Mrs. W. M. McKay, Necktie Fund, $2, ... 42 00

Freeport. — Willow Creek, legacy, Peter Ralston, . 10 00

Huron.—Sandusky, . . 12 00

Iowa.—Burlington, $24 10; Troy, for Alaska, $20; Mediapolis, sch., Futtehgurh, $10, sup. Miss Cochran, $15 ($25) 69 10

Iowa City. — Davenport, sch'p, Gaboon, W. Africa, . 12 50

Kalamazoo. — Allegan, $5; Decatur, $8 90; Kalamazoo, North Ch., $3, Fem. Sem., $13 15 ($16 15), . . 30 05

Lake Superior.—Marinette, Laos sch. building, $17; Minominee, salary Miss Dougherty, $7 85, . . 24 85

Lansing. — Mason, Mrs. H. K., for Home, Ft. Wrangel, 20 00

Logansport.—Valparaiso, Mrs. Dr. B., for Burnt Brick, 5 00

Mankato. — Mankato, Miss. Band, sch'p, Chefoo, $15, a bequest from little Emma Willard, $1, ... 16 00

Mattoon.—Charleston, $9 40; Morrisonville, $2 50; Shelbyville, $20, all for Mrs. Johnston; Tuscola, $5, . 36 90

Maumee. — Bowling Green, for Alaska, $6; Mt. Salem, $8; Pres. Soc., $1 88, . 15 88

Milwaukee.—Milwaukee, Calvary Ch., sch. in Syria, $25; Geneva Lake, Starry Lights, sch'p, Dehra, $20, . $45 00

Muncie.—Wabash, . . 20 00

Ottawa.—Farm Ridge, . 7 00

Peoria. — Delavan, $13; Green Valley, $2; Ipava, salary Mrs. Winn, $12 50; Knoxville, Y. L. Bd., sch'p, Bangkok, $5; Lewiston, sch., Ambala, $18 40; Peoria, 1st Ch., $25 40, Mrs. D. P. G., $25, 2d Ch., $18 50 ($68 90), these three for sch. Futtehgurh, ... 119 80

Saginaw.—Flint, sch., Syria, $25; West Bay City, Young Disciples, $16 35, . . 41 35

Saint Paul. — Minneapolis, Westminster Ch., sal. Miss Downing, ... 25 00

Springfield. — Jacksonville, sch., Gwalior, $25; Petersburg, *special*, $10 43, Band, $30 86 ($41 29); Pres. Soc., $8, ... 74 29

Vincennes.—Terre Haute, 1st Ch., salary Mrs. Warren, $12 50, S. S., Ch. building, Gwalior, $6 41, . . . 18 91

Whitewater. — Greensburg, for Laos sch. building and house for Misses Cole and Campbell, ... 20 00

Winnebago.—Fond du Lac. a friend to the heathen in China, ... 2 00

Winona.—Winona, S. S., for Miss Downing, . . . 25 00

Zanesville.—Granville, sup. Granville sch., Futtehgurh, 00

Miscellaneous. — Societies for pub. rept. $9 50; Pewee Valley, Ky., from little Mae, Clara and Charley Calvert, for Laos sch. building, $5; Cleveland, Tenn., Mrs. E. A. G., for Misses Cole and Campbell, $5; Hutchinson, Kan., $5; Washington, Pa., Miss E. E. Baird's S. S. class, for Miss Downing's special work, $42 22, . . 66 72

Total for month, . . . $1394 64
Previously acknowledged, . 4032 95

From April 20 to Aug. 20, . $5427 59

Mrs. Jesse Whitehead, *Treasurer*,
223 Michigan Avenue.

Chicago, Ill., *Aug.* 20, 1879.